The Women's Missionary Magazine

of the United Presbyterian Church

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In Memoriam.

Mrs. Belle McDowell Patterson.

"The memory of the Just is Blessed—
The Righteous shall be held in everlasting remembrance."

SOME such tribute must have arisen in many hearts and sprung to many lips when the tidings came that Mrs. Belle McDowell Patterson had passed from the presence of friends, from the center of her home, from the companionship of her only son, Prof. Austin Patterson, "through the gates into the city"—we think of her now

"As far advanced in state
And that she wears a truer crown
Than any wreath that love can weave her."

Love, sincere and tender, hesitates to speak its deep emotions and shrinks from touching the wound with even the gentlest hand. To the writer, to talk of her, is to recall the past. There is so much we cannot forget. To us her presence cannot vanish, we will still hear the cadence of her voice and respond to the brightness of her smile.

Reared in a household of piety and devotion to the cause of missions, her interest in missions was early awakened, and her devotion to missionary work was espoused before she engaged in foreign work, as the wife of Rev. J. F. Patterson, in Damascus, Syria—a mission then under the care of the United Presbyterian church.

Of superior intellectual gifts—and educated in the best schools, of sound judgment—strong in convictions, most pleasing and fair in disposition, she was one well fitted for the special service she was called upon to render—in introducing the Women's Missionary Magazine to the support and sympathy of the women of our church. A singular detachment from self and all ambitious aims was the crowning grace in this well established character. Like her Lord, to whom she was wholly given, "not to be ministered unto but to minister," was the rule of her noble life. This made it always easy and delightful to be associated with her in conference or work of any kind. She was the true hearted friend, the generous co-worker, the inspiring example—only those intimately associated with her can fully know how greatly The Women's Missionary Magazine is indebted to Mrs. Patterson, for the steadiness of its development and the greatness of its success—which has given it an unrivalled place among the enter-

prises of our own and other denominations. It is a monument to her wisdom and caution and is an abiding power of her missionary life. We are sufficiently far away from the views and discussions of twenty-five years ago, to speak freely of the fact that at the outset the proposed plan of issuing a Women's Missionary Magazine, did not commend itself to all friends of missions, men or women. There were subtle fears of friction—there was nothing of the kind to furnish a pattern—even financial disaster was predicted. The younger generation of today who complacently read the Magazine can with difficulty understand what doubts and questions filled the minds of many sincere friends of missions. Who then can estimate the influence this strong-minded, willing-hearted woman exerted in the twelve years of her connection as Associate Editor. A visit to our Mission in Egypt on her enforced return to America was to her a source of enjoyment—as well as an opportunity of making the acquaintance of the missionaries and of informing herself respecting the needs and conditions of foreign work. With her comprehension of missionary problems, she bore deep sympathy with the laborers, both native and foreign, and she was an unfailing friend of hope, faith and good cheer to them during her whole life.

She was very much interested in the meetings of The International Missionary Union, which meets in Clifton Springs annually in the month of June. After an attendance upon one of these meetings she was elected one of the vice Presidents, and frequently expressed the opinion that to missionaries there is no substitute for this annual gathering. After her retirement from the Magazine she very acceptably filled an important office in the Xenia Library Association. Even death, the great destroyer, was impotent to slay the beauty and sweetness of her countenance. A service simple and impressive was held at the family home. It was only a little group that gathered about the casket; her husband and her own family had already welcomed her to the land of light and love. Every one present was a mourner and the stricken son must have felt the throb of sympathy that was so profusely expressed for him. No hopeless sorrow do these memories bring; she will be lovingly remembered because she was, and "we will seek her knowing that she must forever be." And in that glad reunion, which is the christians' hope and joy, forget that there seemed a break in life's bright chain. How the ranks of our noble women are thinning here. How the number grows of those appareled in celestial white.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips
To meet one another again."

MRS. W. C. HUTCHISON, Xenia, O.

"The Gospel in Latin Lands."

France.

By Mrs. John P. White, Kansas City, Missouri.

FRANCE has contributed much to the world's advancement. Her laws are models for many peoples; her art is celebrated; her fashions are universally followed by the civilized world; her language is a passport through-out the Orient.

Since France stands in the first rank among civilized peoples the question may arise in the minds of some

"Why send the Gospel to France?"

If the mission of the church is to give the whole gospel to the whole world then we must include in our field all those who have never received the *whole* gospel. As we shall find in our study the masses in France to-day know not "the Way, the Truth and the Life."

Bishop William Burt says "The Roman Catholic church in France, oppressive and anti-democratic, has almost strangled the religious life of the people. The need of the hour is the simple gospel preached in the power of the Spirit. *Invitations are coming from all quarters.*"

Dr. Rossiter says: "*The indications of heart-hunger, for the gospel, among the people are many and even pathetic.* We find them among the rich and titled as well as among the poor and laboring classes. France has been feeding on husks for years and she is crying for bread."

This "Macedonian call" to the Protestant church is sufficient justification in considering France a mission field and in sending our workers to this and other Papal Lands.

Rise and Growth of Catholicism.

In order to understand the conditions in France today we must trace the Rise and Growth of Catholicism through the pages of history. Far be it from us to exaggerate the errors of the Roman church. We cannot forget that we are indebted in many ways to her and that many of the saintliest men and women of earth have lived within her fold. We must however deplore the corruption of the priesthood which has kept the masses in ignorance of the Word of God and we cannot ignore the deplorable results of this ignorance wherever Catholicism holds sway.

The earliest records of the people of France show them to have been wild and fierce pagans, worshipping the stars, the ocean and the wind. These Gauls, as they were called, were conquered by the Romans under Julius Caesar 50 B. C. and for 450 years Gaul was a Roman province.

It was not long until missionaries were sent from Rome to this new field and many accepted the new faith preached by them. There is a legend that Lazurus and Mary went thither, though this is hardly probable. Frophimus was the first Bishop of Arles and some have thought he was Paul's friend mentioned in Acts 21: 29.

There were persecutions at various times and many of the early disciples sealed their testimony with their blood.

Under the Emperor Constantine the church of Gaul flourished and the people became Christianized and civilized. In 371 A. D. St. Martin, as he is now called, founded the first monastery and from it sent monks to the far west, which was as yet untouched, to preach the gospel. So successful were they that when St. Martin died he left so many Christians in Gaul that it might almost be called a Christian land.

In the years intervening between 481 and 752 A. D. when the German conquerors ruled Gaul, the doctrines of the Christian faith were still spreading. The names of some of these early converts are preserved for us. When the fierce Huns invaded Gaul, St. Genevieve

the patron saint of Paris, a holy woman, whose life was wholly devoted to the service of God, was believed to have saved the city by her prayers and wise counsels. Clovis, who founded the kingdom of the Franks, through the influence of his Christian wife became interested in her religion and "when in time of battle he found himself in great danger he cried aloud 'Christ whom Clotilda calls the true God, I have called on my own gods and they help me not; send help and I will own thy name.'' He was victorious and soon after was baptized, accepting the Catholic form of Christianity which he made the state religion."

For 217 years the descendants of Clovis ruled France; then the power was seized by Pepin, under whose son Charles, was fought the battle of Tours which decided once for all the question whether Europe should be Christian or Mohammedan.

A new line of kings began with Hugh Capet, who was elected king and became the founder of the Capetian line of kings and the monarchy. He and his successors succeeded in bringing together the small feudal fragments and uniting them under one government with a "common language and a national enthusiasm."

France was now nominally Christian, but corruption was sapping the vitality of the church. Politics entered into this spiritual decline. "In the political game of chess the papal players" took a hand and "while outwardly the papacy congratulated itself on some of its achievements it was forsaking its best ideals, becoming entirely secularized and entering upon that mal-administration which was soon to become the really mortal disease of the whole system. The church had become demoralized and the bishops seemed to care only for riches and power; in the monasteries there were laziness and greediness if not worse evils.

It was generally believed that the end of the world would come in the year 1000. Business and industry were paralyzed. The neglected uncultivated fields yielded no harvest and whole communities were destroyed by famine. Naturally there was a surrender of this world's goods and many gave all their possessions to the church. As the year drew to a close and the foundations of the earth remained firm, business was resumed and life continued much the same as before. Religious life, however, was somewhat revived. Beautiful cathedrals were built and life in the monasteries improved.

Robert the Pious was often found "singing with the monks of St. Denis hymns which he himself had written and set to music."

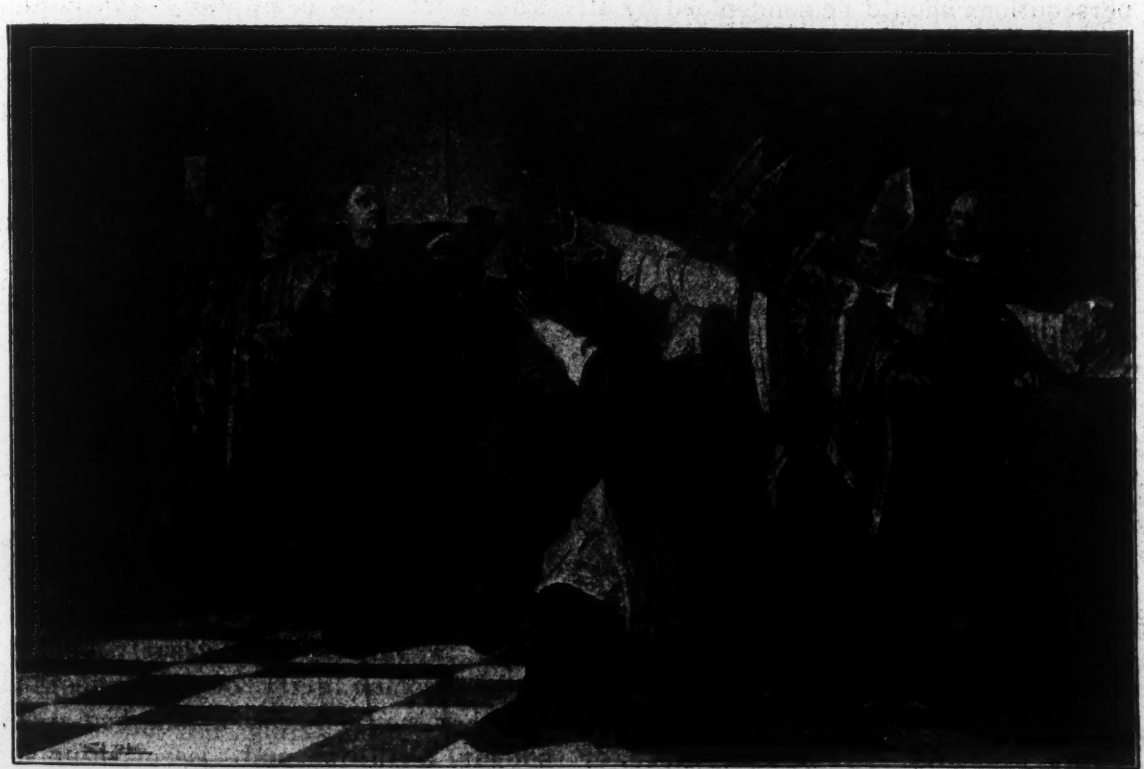
History notes only the striking, the extraordinary events. We can well imagine that while one ruler after another sat in power and while political changes were taking place, that hundreds and thousands were quietly serving God as well as they knew, for we find that when the crusade began, which occured during the twelfth and thirteenth centuries, there were thousands who were willing to sacrifice their lives in blind devotion to the cause of the church. Because the people believed it was the will of God they "responded with an enthusiasm and sacrificial heroism that would have been invincible but for the fact that God did not will it."

Though not without their effect on the political and commercial life of two continents, yet these crusades failed to lift higher the banner of King Jesus and to extend His kingdom on the earth.

The Conflict between Romanism and Protestantism in France.

In 440 A. D., Leo the Great became Bishop of Rome. It was a time of political desolation. Rome as a central power had lost her prestige. Amid the dreary wreck of the old civilization Leo conceived the idea of reviving a central power, making the church that power and himself the supreme head. "He must found a new claim not on the greatness and antiquity of his capital but on the superstitious veneration of the

LUTHER PREACHING AT WARTBURG.
From a painting by Hugo Voget.



MARTIN LUTHER BEFORE THE COUNCIL OF WORMS.
"His appearance and demeanor before the diet, and the firmness with which he held his ground and refused to retract, all make a striking picture."

Christian world—a claim which would be accepted."

Some of his predecessors had maintained that Christ delegated to Peter supreme power as chief of the apostles and that the successors of Saint Peter were entitled to his jurisdiction and privileges. Leo saw the force of this claim and entrenched himself behind it. At once he seized the scepter and claimed this power for the Bishop of Rome. Perhaps at that time he did not dream of the unscrupulous tyranny which would be exercised by many of his successors. The people were ignorant and superstitious and the clergy imposed on their credulity. They were allowed to read only such parts of the Bible as the priest chose; they were allowed to think only such thoughts as met the approval of the clergy. Naturally when any one was bold enough to express opinions at variance with the pope and priests he was immediately punished. This was the only method known in that age to suppress dangerous opinions. These persecutions should be condemned by all enlightened men in our time yet a Catholic Cardinal in a recent article says: "I need not rehearse the functions of Rome at a later period *in repressing the most disruptive anti-Christian heresies* in the conversion and instruction of the barbarians in the formation of their rulers and their laws, and in the uplifting and idealizing of the incipient national lives of France, Germany, England, and Spain." It would seem then that even at the present time Roman prelates believe that the church was justified in suppressing heresies by means of the sword.

The Albigenses.

We are concerned now about the heresies of France only. There arose in Albiga (the modern Albi) a sect opposed to the church of Rome. The attempt to discover their belief is attended by a double difficulty. No formal creed or definate doctrinal statement framed by themselves is in existence and in default of this it is impossible to depend upon the representations given by the Catholics who did not scruple to distort and exaggerate the opinions held by these heretics.

It may have been that their doctrines and creeds were not clearly outlined and that their organization was united mainly on the point of opposition to the practices of the church of Rome. This sect marks the "revolt of the French mind against the priestly absolutism that crushed all freedom of religious thought and equally against a church tolerating the most flagrant abuses."

At first the church was content to condemn their errors at various councils (1165, 1176, 1178, 1179.) but as their opposition to Rome became stronger, more decided measures were taken. Innocent III upon his ascension to the throne sent legates to Toulouse to suppress the sect. Failing in this scheme he ordered a crusade against the Albigenses in 1208. The bloody war of extermination which lasted a number of years has scarcely a parallel in history. Town after town was completely annihilated. At the taking of Beziers the Abbot Arnold being asked how the heretics were to be distinguished from the faithful replied "Slay all, God will know his own."

The war was carried on year by year and in 1229 the sect was all but extinct.

For many years all open protests against the church ceased, yet there were many who longed for a purer faith; and by their lives helped prepare the way for the Reformers.

In the course of time the Reformation came. "It was God's time and method of scourging a corrupt church. The name of Luther must always stand foremost among reformers. When he visited Rome in 1511 he was greatly shocked at the profane levity of the priesthood and they were equally astonished at his solemn credulity and jeered him as a dull German who had not genius enough to be skeptical or cunning enough to be hypocritical."

When Luther was nailing his 95 *theses* on the church door at Wittenburg a little lad, in Paris, eight years of age was beginning his training for a great life work. The Reformation was well under way in other lands when this boy,

JOHN CALVIN

Pre-eminently the theologian of the Reformation, and stamped his genius on the thinking of his age. His vast influence extends to our own day.

John Calvin, arrived at the years of manhood. He was the fruit of Luther's teachings that had already reached France. He became one of the foremost scholars in the land and, becoming one of the Reformers, he naturally at a very early age was advanced to the place of leadership. He was not one of the first Reformers but "he gave fresh impetus to the new movement. He systematized its teachings and strengthened its power. He was the 'Organizer of Reformed Protestantism'."

Naturally he could not continue long in Paris, where he preached that the truth of Christ was opposed to the corruptions of the church. He was forced to flee for safety and afterward we find him in Basle and Geneva preaching every day, delivering theological lectures, writing commentaries, holding conferences and looking after the temporal and spiritual needs of refugees from France, England, Scotland and Italy.

The Huguenots.

The followers of John Calvin in France known as Huguenots, increased rapidly. Many of the royalty and leading men of the land arrayed themselves on the side of Protestantism. Persecutions of different kinds began and these Protestants suffered indignities without number.

A proof of the spread of popular sympathy with Protestantism was given in 1558 when some one, having started the tune of one of the French psalms in metre upon a crowded Parisian promenade, the words and music were caught up by others and soon hundreds of voices were heard repeating the forbidden melodies.

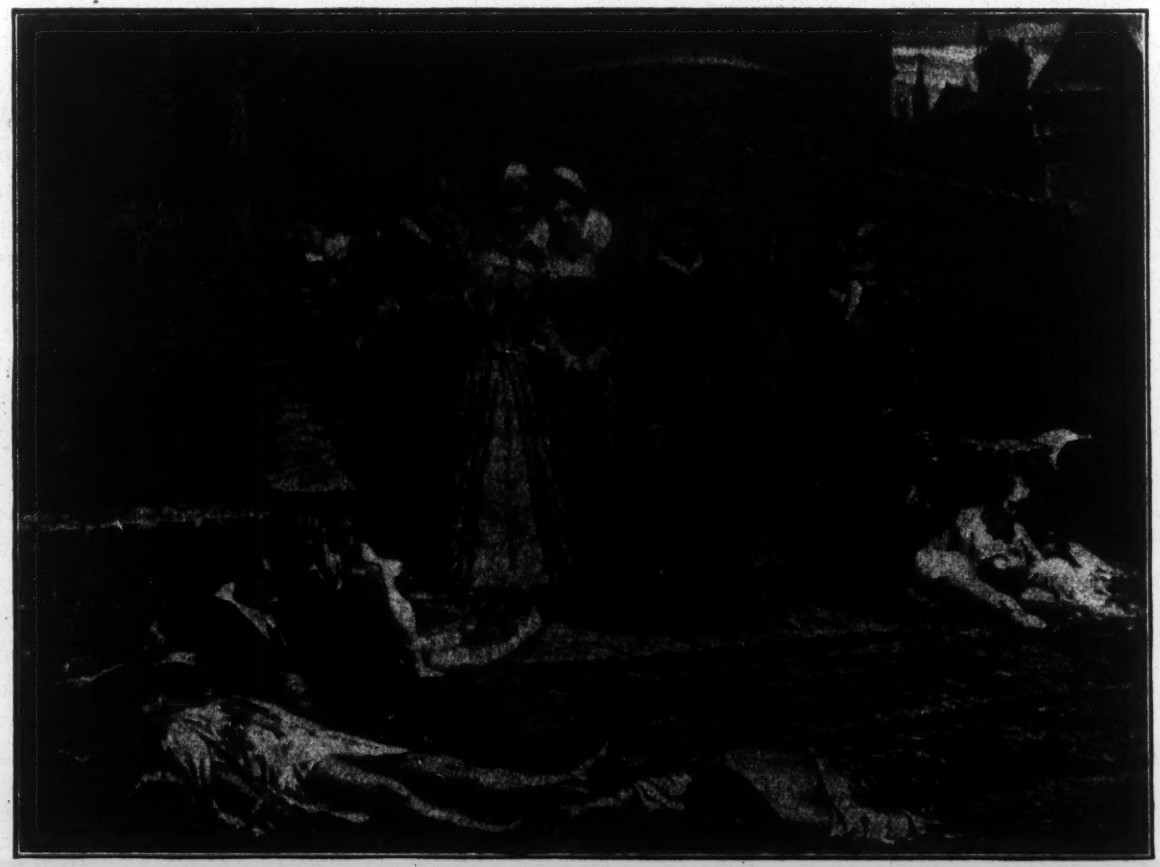
When the pillory, the scaffold, the hot iron and the stake threatened those who dared write or print any book without permission of the bishop, it required brave hearts to follow the Protestant faith.

The indignation of the Prince of Conde, Admiral Coligny and others was aroused and they espoused the cause of the Huguenots. A war partly religious and partly political broke out and continued for many years. When Charles IX succeeded Francis II as king it was believed that more toleration might be granted the Protestants. Alas for their vain hopes! At the instigation of the Queen mother, Catherine de' Medici, in 1572, Charles IX signed the decree which was intended to exterminate the Huguenots. "There fell upon the hosts of Protestantism and upon all Europe the 'sledge-hammer' blow of the butchery of St. Bartholomew, under which all Christendom reeled and staggered." More than 30,000 Huguenots perished in that one day.

In 1589 Henry of Navarre became king. His claim to the throne was undeniable but his position was not an easy one. He was a Protestant—a religion held by a small minority of his people. He was

SAINT BARTHOLOMEW'S EVE.

"On every side resounded the crashing of musketry, the falling of doorways beneath the heavy blows dealt them . . . It seemed as if a legion of devils had been suddenly turned into the quaint old streets."



THE MORNING AFTER THE MASSACRE OF SAINT BARTHOLOMEW.

"The very worst horrors of which the mind could conceive were perpetrated in the name of religion."

under excommunication by the Pope and he had many enemies powerful in the nation who claimed he had forfeited his right to the crown because of his heresy. To free himself from these difficulties Henry agreed to submit to instruction with a view of entering the Roman Church and finally after a pretence of having his doubts removed he declared himself satisfied.

Though he gave up his religion for his throne yet he tried to deal fairly with both parties. He issued the famous Edict of Nantes in 1598. This granted undisturbed residence of Protestants in any part of the kingdom equal admission with their fellow citizens to trades and professions, to posts of trust and honor. It sanctioned Protestant assemblies for worship, the administration of the sacrament, the celebration of marriage and many other liberties. From this time the Protestants of France were left in peace for nearly a century.

For the next 200 years affairs in France kept growing worse and worse. During the reign of Louis XIII one of the distinct aims of the administration was to destroy the Huguenots as a party. The Huguenot cities were besieged and within three years all were taken and the Huguenots ceased to be a state within a state but were allowed freedom of worship.

The long reign of Louis XIV was a brilliant epoch in literature and art and all Europe was impressed by French taste, thought and language but there was much harm wrought to his country. "He revoked the Edict of Nantes, closed the Huguenot schools, forbade their forms of worship, drove their ministers from the country and imprisoned many of their people. Before the close of the century at least 200,000 Huguenots had left the country carrying with them industries and arts that had been known only in France."

Louis XV in his turn banished the Jesuits and recalled some of those who had been banished on account of their faith.

The unhappy reign of Louis XVI is marked by the Reign of Terror when the unfortunate King and his wife Marie Antoinette came to the scaffold. "Many of the wisest and noblest people of France were beheaded, churches and convents burned and worship was forbidden."

Then came division among the terrorists, "the revolutionary tribunal was abolished and better times began. Thousands of prisoners were released, the priests and nobles were allowed to return and worship was permitted once more. These had been the most disastrous years that France had ever known. Over a million people perished, chateaux were in ruins, towns were destroyed, religious observances had been ridiculed, churches closed and schools deserted. Great abuses had been abolished but at a heavy cost."

France received a new constitution in 1795 which provided for a directory of five persons at the head of the government. The royalists rebelled and the insurrection which followed was quelled by Napoleon Bonaparte, whose brilliant career and sad end are too familiar to be rehearsed.

From 1814 to 1848 France was again a kingdom, then after a frightful contest it was again declared a republic with Louis Napoleon as president. Before his four years were up he was by almost entire vote of France elected Emperor. This empire lasted only eighteen years. Napoleon was deposed and in 1871 France was again declared a republic and has since that time remained such.

Separation of Church and State.

In all the turmoil of the years the Catholic Church was steadily losing its power over the masses of the people in France. There was a growing restlessness under the burden of the state support of the church for which they cared nothing. Little wonder! In the year 1900 statistics showed 1600 Monastic

establishments in France with about 400,000 inmates, giving one to every 100 inhabitants. Every twenty persons possessing an income had to support a monk or nun with the proportionate share in keeping up a religious establishment.

In 1907 was enacted the decree which separated church and state in France. A long series of events led up to this action for which the people were quite ready.

The law required that those holding religious property must form themelves into *Associations cultuelles.* The Protestant churches which had also received state aid acquiesced immediately but the Catholics for the most part obeyed the pope and refused to comply with the law. Thereupon the republic took over as its own all Catholic church property. The work and worship of the church have really been but little interfered with and the republic stands ready to turn over all ecclesiastical property as soon as the priests comply with the law.

There is little hope of the priests submitting. The Pope denounces the French government, and the conflict between the church and state shows no abatement in intensity and bitterness. Just within the past few weeks the clergy in Nantes refused absolution to children who used public school text-books. Some parents retaliated by refusing to contribute to support the church but in another place the mothers of girls who had been attend ing the state schools made a public bonfire of the books used in the school.

The French government now saves *forty million francs yearly* which were formerly paid in salaries to Roman Catholic priests. The State has also appropriated many buildings and has turned to public uses nearly 412 million francs' worth. This is counted a financial gain but France seems to be making little or no provision for the education of her citizens in morality and religion.

We are not surprised then to hear that France is called "a nation without a religion." Even the leaders in the Catholic church say that France is no more a Roman Catholic country. An *abbe* writing recently in this connection to the *Avant Garde* says: "France is no more Catholic. There are some thousands who have the religious habit but the mass of the population is irreligious. No hope remains of a conquest by Rome. It is as impossible as the restoration of a monarchy."

Turning away as they have done from their old faith, the people of France are largely turning to *unfaith.* Infidelity, indifference and free thinking characterizes the religious attitude of the multitudes today.

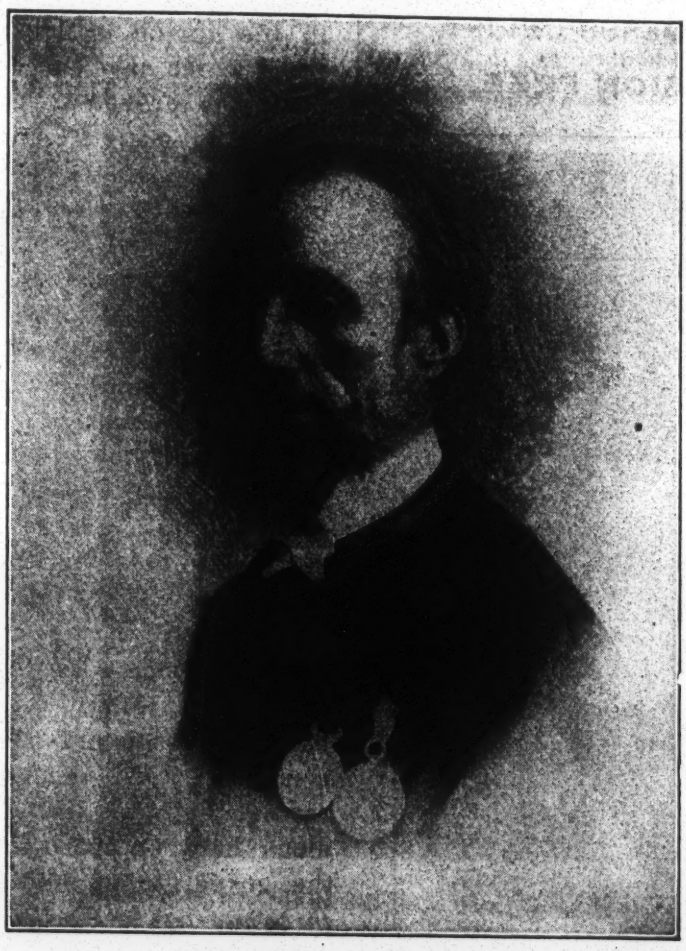
"Witness it, you for whom Christ died—a great intellectual artistic creative nation, without a religion." This side of the picture is dark but there is a brighter side. Many of these people who are lost in the fogs and mists and darkness of superstition and ignorance are struggling toward the light. Pastor Henri Merle d'Aubigne says "No one can forecast the future but we do know that while the attitude of the cities is largely socialistic, the country people are open to the truth, hungering for the Gospel."

Missionary Agencies in France.

Several different missionary agencies are at work in France, trying to give to the people the Word of God, which is able to make wise unto salvation. First let us mention the oldest—the Reformed churches, the spiritual descendants of the Huguenots and Lutherans. For years these churches were given state recognition, and were allowed a certain sum of money for the support of their worship. The state also appointed pastors to churches without regard to their fitness for the particular field, nor to the conditions which surrounded it. Naturally the spiritual life reached low ebb, and coldness and formality were prevalent. Fortunately the evangelistic methods introduced by the missionaries

from other lands have revived and quickened the old churches.

Athough feeble the Reformed church has done much for the Protestantism in France. In 1818 the French Bible Society was founded and in 1822 the Paris Foreign Missionary and the Religious Tract Societies came into being and are still in active operation.



REV. ROBERT W. MCALL. D.D.

The Paris Foreign Missionary Society besides its work in the other colonies of France, supports an interesting work in the Islands of Tahiti and has nearly 100 preachers and pastors laboring on the Island of Madagascar where it meets the conflict against the Jesuits with great courage and cheering success.

The McAll Mission.

At the close of the Commune in 1871 an English Non-Conformist clergyman, who was spending his vacation in Paris, was struck forcibly by the remark of a man who said, "We are done, we working men of Paris with an imposed religion and we are ready to hear a gospel of freedom and earnestness." Various questions arose in this man's mind. Was this a very call of God to him to preach the gospel to these needy people? Was he the man who should open up a new work in Paris? Could he, an Englishman, do such work acceptably? Should a man fifty years old undertake the establishment of Protestant work in this great city? These and other questions, common to all Christian workers who are seeking to follow the path of duty, were carefully weighed and after due deliberation Rev. R. W. McAll with his wife, began preparations for this new

work, entirely at their own expense. It was an experiment of faith.

The Mission's first station was a little shop transformed into a meeting hall with seats for forty persons. The simple announcement over the door read:

TO WORKINGMEN

SOME ENGLISH FRIENDS WOULD LIKE TO TELL YOU OF THE LOVE OF JESUS CHRIST,

ADMISSION FREE.

The singing of the Gospel hymns, the telling of the story of the love of Christ,

MRS. R. W. McALL

The second self through all the arduous work—"the secret of Mr. McAll," as it used often to be said.

the distribution of tracts, and hand shaking filled the hour and people went away to tell others the wonderful story. From this one little meeting has grown a large work. There are now 17 stations or meeting halls in the city of Paris and 27 in other places. The gospel is preached in its simplicity to the hungering multitudes who crowd these halls night after night. "The stereopticon, the gramophone and the auto car have had their place in preaching the 'good news'. As the needs of the hour change the ways and means are changing."

Those who were laboring in this work felt the need of reaching the small towns, villages, and hamlets in the interior off the line of railways. An appeal was made and the result was the beginning of the floating work. *La Bon Messager* was launched in the waters of the Marne in the spring of 1892. During all the years which have succeeded, this Gospel boat has proved a "Good Messenger," indeed, to many a heart-sick soul. The boat is constructed for the comfort of the evangelist and his helpers, as well as for the accommodation of the worshippers who throng the hall night after night.

A second boat *La Bonne* Nouvelle was launched in April, 1902. The inspiration to the building of this boat resulted from the gift of a seamstress who had learned of Christ at the meetings on *La Bon Messager.* She wished others to know of Him also and offered her hard earned savings to help build another boat. A gift of $5000 from a Mrs. Abbe followed and another gift of $1000 from a friend in New Jersey made the new boat an assured fact. The story of the ministry of these floating messengers has been a continual romance. Each boat has a seating capacity of but 160, yet in the 250 missions held on board they have preached the gospel to an audience aggregating *three quarters of a million.*

The plan of the campaign is to select a place of work at some spot near a bridge so that the people on both sides may be able to reach the boat. Meetings are held every night except Saturday and children's meetings are held Thursday and Sabbath afternoons.

Colporteurs work in connection with the boat. Tens of thousands of tracts are given away annually. Gospels and Bibles are given away, though in many cases the Bibles and hymn books are sold, as many are able to pay for them and gladly do so.

In these ways many weary lives are quickened into newness of life. Those who have lost hope in life and are ignorant of the love of God learn for the first time that their sins can be forgiven without priests or penance and that there is one "Mediator between God and man, the Man Christ Jesus."

A priest was reproving some of his choir boys for attending the meetings and learning the hymns. He said, "You take a year with me to learn the simplest chant and here on board this boat you pick up the tunes in no time." Had he stopped to consider, he would have realized that these hymns were set to simple tunes in the French language instead of an unknown tongue. It is only fair to say, however, that all priests are not unfriendly. Many have kindly feelings toward the boat work. One old parish priest at Reuill *advised* the children to go, and a priest in another place held his catechism class an hour earlier in order that the children might attend the service on the boat. Some priests have asked for tracts to distribute among their people.

An American lady who attended a service on *La Bonne Nouvelle* gives her experience as follows: "We went at once to the boat where we found M. and Mme Dautry, the "Captain" and his wife. I had asked the young man who accompained us about taking some provisions with us. He replied: "Oh no! the Dautry's have written for me to bring a pound of tea dust, so they will give us *Tea*, and we shall go to the Inn for dinner." (Tea dust is the very cheapest tea obtainable.) Presently we adjourned

THE McALL MISSION BOAT, "BON NOUVELLE." THE INTERIOR VIEW.

to the little room with a large bed, a small crib, and a table on which was our tea. Mme. Dautry apologized for having no milk, but in the midst of her apology the little maid servant rushed in, very red in the face, but with a small pitcher saying, "This milk was made expressly for Madame."

The service was not until nine o'clock because the people were all at work in the fields, so we had a long talk and then went to the Inn for dinner. At seven-thirty we had dinner. An hour later in the late twilight, we walked down to the canal, and it was all true. The peasants

in their blue smocks, the women in their white caps, were streaming across the fields and the tow-path, quite filling the boat and spreading out on the deck at the back. Owing to some trouble at the lock, the boat had only reached the village very late the the night before and M. Dautry had been too busy with his numerous duties to do the usual distributing of invitations. He assured us that in a few nights it would require two services to accommodate the crowds.

There were a few hymns sung and then he talked for an hour and those tired men and women listened as if spellbound. We sat in cross chairs at the front and could see every face. I assure you it made the tears start several times as I watched them."

One sixth of the workers in the McAll missions are salaried while *five sixths* are unsalaried, voluntary helpers, French pastors, French lay workers and English helpers, who labor for the joy of service and the love of the cause. "The McAll Mission" says their report "is a concerted interdenominational movement to preach the Gospel in its simplicity to the bewildered churchless multitudes in France." It was made plain from the outset that it was not a church but simply a means of pointing the way to Christ. Converts are formed into "Fraternal Societies" where they are instructed in the Bible and in matters pertaining to Christian duty and privilege, and in due course of time they are encouraged to unite with the nearest church of their choice.

Aside from the regular Gospel services other aids are used for the betterment of the lives of the young. Temperance leagues, reading rooms, play grounds where the boys gather for innocent sports, all teach right conduct and open the heart to the Gospel. In several places in Paris *Ecoles de Garde* (schools of oversight) have been established. To conserve the impressions made at the religious meetings and to safeguard them against the deplorable influences among which they live, the children are invited to these schools. In the afternoon after the day-school, there may be found in each place from 100 to 400 children, getting their lessons for next day or romping in the court—safe from the temptation of the street, waiting until fathers and mothers alike have returned from work.

Baptist Missionary Union.

The Baptist Missionary Union has been in operation in France since 1834. By the end of 1837 seven churches had been organized and a French pastor had been placed over each church. The early Baptists suffered much from persecution. For many years they were not allowed to hold meetings except in private houses and not more than 20 were allowed to be present. The leaders were fined, imprisoned and persecuted in many ways. One, Pastor Besin, for the misdemeanor of preaching the Gospel, was led to prison chained to a thief. His ardor was unquenched and to this thief and the bystanders he told the story of Christ's love. In 1856 the American missionaries withdrew and from that time until 1907 the work was carried on wholly by the French pastors with some financial aid from America.

Today the little groups of Baptist believers, widely scattered over the country and numbering about 2500, are faithfully and persistently holding up the lamp of truth. Some American workers have recently been added and are rendering large assistance in organizing the church work more effectively. New Sabbath School methods have been introduced. Classes are no longer limited to the children. The men and women are studying the Bible systematically and learning to witness for Christ in a more efficient way.

An interesting and successful Bible School and convention was held in 1907 and again in 1908 in Chexbres, Switzerland. Students were present from France, Switzerland, Italy, Germany, Ireland,

Belgium, and Algiers. Evening audiences numbered 1500 or more.

The Baptist Woman's Board supports a number of earnest Bible women who visit the homes, assist in Sabbath School work, hold mother's meetings, and in other ways do efficient work in bringing many souls into the kingdom.

The Baptist Missionary Society of Great Britian is also doing a good work in France, mostly in Brittany, with four English missionaries and nine French evangelists and eight mission stations.

Methodist Episcopal Church.

The M. E. Church in 1907 opened work in five centers. The opportunities for work are very promising and in each of these cities there seems to be special reason for hopefulness. The report from September 1907 to July 1908 showed 33 full members and 188 probationers. One of the workers writes enthusiastically, "The attendance upon our service has been all and more than we anticipated and every indication points to a large ingathering of souls among a population starving for the pure word of the Lord. Methodism exalts religious experience. The experience is one full of joy unspeakable and peace that passeth understanding. French people are known to have their full share of emotionalism. Once let a few hundreds of French people, men and women, come into the experience of forgiven sin and we shall see in France such a stirring among the dry bones as will surpass anything of its kind since the revivals of the time of the Wesleys."

Another movement in France which may prove to be a wonderful power is the Independent Catholic movement. In the *Missionary Review* for April 1908, a short article sets forth the aims and purposes of this movement. "Three years ago some hundreds of priests, through reading the New Testament formed a combination with a view to establishing themselves and their congregations on new lines. In consultation over a proper man to lead them on with advice and example, they chose M. Mellon, the converted priest at the head of the Paris Mission of Protestant converts. The claims of 300 priests and 300 congregations willing to be led came so powerfully upon his soul, zealous for the promotion of the Gospel light and truth and salvation, that he has resigned the charge and employment of the Paris office, and has concentrated his time and talents upon these congregations. They are banded together in a league and these are some of their pronouncements:

Separation from Rome; establishment on the basis of the Gospel; election of the trustees by their own Association only; perfect liberty as to Rome's dogmas and substitution of French for Latin in public worship; loyalty to the Republic."

The Salvation Army, the Y. M. C. A. and the Y. W. C. A. are operating in France, carrying blessings to many lives.

Much is being done to bring the true Light to France, but only the few are being touched. There is but one Protestant church to every 40,000 people. Meanwhile Catholicism has lost its grip and the masses fall more and more under the spell of the anti-clerical leaders, who declare that "the idea of God must be banished because it is an obstacle to social progress." NOW IS THE CRISIS IN FRANCE. The doors are open, there are no government restrictions to bind the hands of the workers, there are multitudes ready to listen. Every agency is at work and they are calling loudly for reinforcements.

Shall France, standing in a place of great power and influence, be left without the Gospel? Shall its regeneration fail for lack of gifts and laborers and prayers?

The past history of this land calls for our pity, the heroes who so freely shed their blood for religious liberty win our sympathy while the future is so bright with promise that the missionary of today calls to all the Protestant world, "HELP US TO WIN FRANCE FOR CHRIST."

The French Missions at McDonald, Pa.

Under care of the United Presbyterian Church.

By a Contributor.

IT was in the fall of 1879, when the first French speaking people united with the First United Presbyteran Church at McDonald, Penna. This was the start of what is now the French Mission of McDonald, and doubtless was the first persons speaking only a foreign language and having come from a foreign country uniting with the United Presbyterian Church in America. Of those first uniting only one person is in the membership of the mission at the present time. McDonald at that time, thirty years ago, was only a village, and in the growth of the village, those speaking French have been well represented, until today in this prosperous and flourishing town and community there are several hundred people speaking the French language, these having come from two countries, Belgium and France. The membership of the Mission is mostly Belgians; however there are some French people and many more are in prospect.

The first mission work done by the pastor of the First United Presbyterian Church, Rev. W. D. Irons, D. D. thirty years ago was in one of the families speaking the French language; and he has been at the head of the work all these years. The Mission is, at the present time, in the care of the session of the First church of which Dr. Irons is pastor.

They attended regularly the services of the First Church although not understanding a word of the sermon or prayer. They, understanding music, joined most heartily in the praise service and believed that the Lord was in His Holy Temple and would bless them, and they were not disappointed.

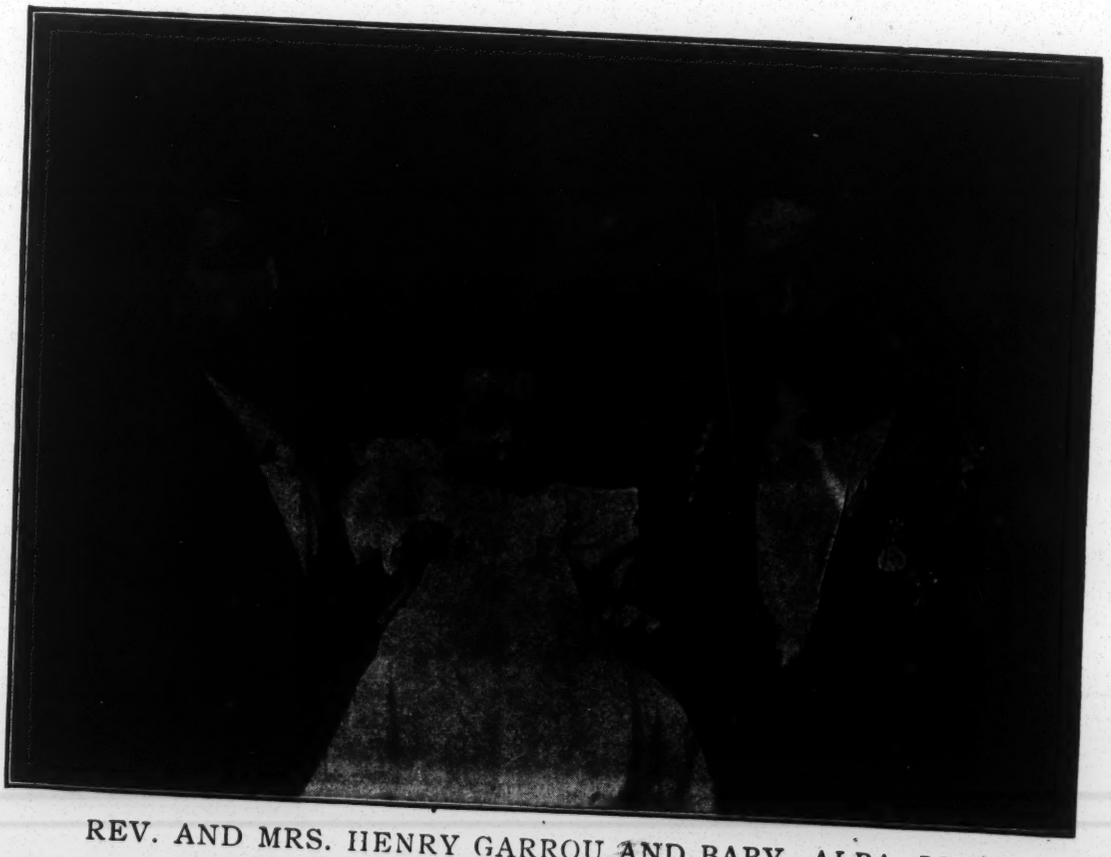
Their children attended the Sabbath School and after a few years a class of adults was taught by one of themselves in the French language.

There was added to the church yearly those speaking the French language until there was felt to be the necessity of their having their own prayer meeting on Thursday evening and a regular evangelistic service each Sabbath afternoon at three o'clock. Both of these services were conducted by those of their own number.

Besides being pastor of the First Church, Dr. Irons was the pastor and missionary among those people until July 1, 1896, when Rev. E. S. Lheureux began as missionary and did excellent services till May 1, 1902, when he was called to take up mission work for the Presbyterian Church in Porto Rico, and then the mission at McDonald only passed May and June until the present missionary, Rev. Henry Garrou took charge, July 1, 1902, and has continued as pastor of the Mission to the present time. The mission has steadily grown until at the present time there is a membership of about 135, and a good Sabbath School as large as the Church membership.

All the services were held in First Church building until the erection of a church for the Mission which was dedicated February 1904. This building was erected and largely paid for by the members of the Mission. When Rev. Garrou, who is a Waldensian, returned to the Waldensian Valley, and took to himself a true helpmeet, in the early part of 1907, it became necessary that a parsonage be built for them, and in July 1908, they entered the parsonage. The Church and the parsonage, together with the lot on which they stand, are worth about nine thousand dollars; and all aid received from the Board of Church Extension was one thousand two hundred fifty dollars. The Mission has received valuable assistance from the late Hugh Sterling and his son John Sterling. There still remains

FRENCH MISSION CHURCH, McDONALD, PA.



REV. AND MRS. HENRY GARROU AND BABY, ALBA LINA,
McDONALD, PENNA.

A New Year.

"Only a night from old to new!
Only a night, and so much wrought!
The Old Year's heart all weary grew,
But said, 'The New Year rest has brought'
The Old Year's heart its hopes laid down
As in a grave, but, trusting, said,
'The blossoms of the New Year's crown
Bloom from the ashes of the dead.'
The Old Year's heart was full of greed;
With selfishness it longed and ached,
And cried: 'I have not half I need,
My thirst is bitter and unslaked.
But to the New Year's generous hand
All gifts in plenty shall return;
True loving it shall understand;
By all my failures it shall learn.
I have been reckless: it shall be
Quiet and calm and pure of life.
I was a slave: it shall go free,
And find sweet peace where I leave strife.'
Only a night from old to new!
Never a night such changes brought.
The Old Year had its work to do;
No New Year miracles are wrought.

"Always a night from old to new!
Night and the healing balm of sleep!
Each morn is New Year's morn come true,
Morn of a festival to keep.
All nights are sacred nights to make
Confession and resolve and prayer;
All days are sacred days to wake
New gladness in the sunny air.
Only a night from old to new;
Only a sleep from night to morn.
The new is but the old come true;
Each sunrise sees a new year born."

—*Helen Hunt Jackson.*

some debt on these Mission buildings.

The church building, when erected, was thought to be large enough, but the attendance at church services is increasing so that if it continues it will be but a short time until it will have to be enlarged. The pastor, Rev. Garrou, is a brilliant preacher and an energetic and very successful pastor. He and his wife are greatly beloved by their people, both old and young. Also, they are highly respected by all others. The influence they have over the non-church goer is very great. They certainly are the true missionaries in the right field.

The character of the members of the Mission will compare with the character of the members of any of our older churches. They go on the Bible injunction "Owe no man anything." They are faithful in their attendance at all church services, and of these, they observe the same in kind and number that any of our churches do. Not one of the members ever attend the theater, ball rooms, nor play euchre even though it be called "progressive." All such worldly amusements are strictly forbidden to the members. In fact, they are most exemplary in life. It would be a real treat to visit this Mission, at any or all its church services, it certainly would be an inspiration to hear them sing, as each one, young and old, enters heartily into that part of the worship.

The family life is so simple, real and true, that it is a real object lesson; the children reverence and obey their parents, without regard to age. It is a very common sight to see a son or daughter twenty-five years old, obeying either parent as a little child. The Fifth Commandment has not lost its power with them. In this, and many other things, they could teach the Americans. The process of assimilation is beautiful to behold; its working can be seen in the public school, in the callings, in the business, in the religious services, and in all departments of life, and especially in language.

At present, all the religious services are conducted in French but ere long the Sabbath evening service could be in English and after two more decades all the services might be in English.

The Mission has two Elders, Victor Marlier and Eli Masquelier, who are men of ability.

When members move from the bounds of the Mission, they always take up new work, or enter into work already begun; in no case, do we know of them forsaking the work of the Lord. In all that God has done for this Mission, we, as a church, should give Him thanks and be ever faithful to His trusts.

The Story of Rev. and Mrs. Garrou, of Our French Mission of McDonald, Pa.

By ONE OF THE MISSION.

WHEN writing to a German nobleman, if you want to please him, you have to take into consideration his vanity and pride and you must write after his title and name, the two little words, "*High born.*" That means that you respect his high parentage.

The present pastor of the French U. P. Mission, Rev. H. Garrou can boast of having been born *higher* than any German count, for he was born in Praly, which lies 1380 meters high in the Waldensian Valleys of Piedmoont, Italy. By stating that Rev. Garrou was born in Italy, you might be somewhat puzzled, and find strange that an Italian should be the pastor of a French church, I shall

therefore explain to you how the thing is not only possible but natural. The Waldensians of Italy have evidently a French origin; their founder, *Peter Valdo*, was a French merchant of Lyon, South of France; the names of the Waldensians are all, or nearly all French. Besides the Waldensian Church having been the most persecuted church in the world, she could not have a seminary of her own where the young men would be trained in the theological science. The pastors of the church were therefore either natives of Switzerland or Waldensians educated in the theological faculties of Geneva and Laurame, where the language spoken is the French. It is natural, the pastor being educated to preach in the French language, that the public in general would study the same language in order to enjoy the ministry of their pastors. Although the circumstances have now changed entirely, and that the Waldensian church has a good seminary in Florence, Italy, where the teaching is imparted in the Italian language, especially in view of the work of evangelization of Italy, still the French language is used almost exclusively in the churches within the bounds of the valley of *Pellice*, *Chisone* and *San Martino* extending from the city of Pinerolo to the French frontier.

After that little digression which is not without utility, let us go back to our starting point and try to give a little history of the life and work of the man who has now charge of the McDonald French Mission. We will try to be very short in order not to occupy too much of the valuable space of your magazine.

As already said Rev. Garrou, was born in Praly one of the highest points of the Alps inhabited all the year. It is almost on the border between France and Italy, and another reason why inhabitants speak both languages equally well.

The greatest desire of his parents and almost every Waldensian parents was to have a son in the service of the Lord. Therefore since his early years he was educated in view of preaching the Gospel of Jesus Christ, as soon as his education would have been completed.

After going through the schools of his parish, at the age of thirteen, the young boy left his home and spent three years in *Pomaret*, located in the lower part of the Valley of San Martins, where the Waldensian church has a good Academy, called the Latin School. The young student having shown good aptitude in the studies and having been the banner bearer of his class during the three years he stayed at Pomaret, his parents believed they were justified in sending him to *Torre Pellice* to complete his College courses. In *Torre Pellice* he stayed until he graduated giving satisfaction to his professors and enjoying to its limits the life of a true student.

Now the time had come when he had to decide in what profession he would engage for the rest of his life. The choice was an easy one, as the idea that he would be a minister of the Gospel had been predominent in his mind for all the years spent at college. From October 1892 to July 1895 we find the young man in the Waldensian Seminary of Florence, Italy, under the direction of such professors as P. Geymonst D. D. and E. Comba D. D. L. L. D. the latter one especially enjoying the reputation of being an authority in church history, not only in Germany but also in this country.

When the three years' course in the seminary was over, the young student had a great temptation to come to the United States, in order to join his parents and brothers who had come to this country in the fall of 1893; but the desire to learn a new language, and to see a new country like Germany was so strong, that he accepted a scholarship offered him, and went to Berlin, where he spent two years a student of divinity in that University. The sojourn of two years in that place of learning was very beneficial to the student who would do everything in his power in order to

acquire the knowledge of the language that would give him the chance to profit of the lectures of professors famous the world over. While in Berlin, Rev. Garrou got acquainted also with the new theology but he never accepted so much of it as to be looked upon as an heretic by the various ecclesiastical bodies with whom he has been affiliated during the last ten years of his ministry.

In October 1897, Rev. Garrou was seriously preparing himself for the work of a missionary in Italy, under the Waldensian Home Mission Board, when another offer was made to him to spend another year abroad in the beautiful city of Edinburgh in Scotland. He accepted the offer with pleasure and enjoyed the hospitality and kindness of the Scotch people until Oct. 1898, dividing his time between the U. P. Seminary and that of the Free Church, and preaching to a little Italian congregation which has been existence in Edinburgh for many years.

Returning to Italy in Oct. 1898, Rev. Garrou was assistant pastor for one of the Waldensian churches in Florence for a year. The year 1900 he spent partly in Seminary as collector for the Waldensian church, and partly in Italy as a missionary.

In the latter part of 1900, he came to this country and located in North Carolina as the pastor of a Waldensian Colony which has been established in that southern State since 1893.

In a providential way he was called to McDonald in the spring of 1903 and he has been the beloved pastor of the U. P. French Mission ever since. In 1907 Rev. Garrou went back to the Waldensian Valleys and got married to Miss Adele Gay, who is herself a Waldensian also, and who had been teacher in her native country for twelve years prior to her marriage. Although Mrs. Garrou has left behind all her relatives, to follow her husband, she never repented of having come to this country. She enjoys her staying here very much, and is very useful to the mission work, especially through the many visits that she pays to the sick and the elderly people. She is a true helpmate for her husband and she shares his task in the work of the Master.

Both together have been largely blessed in their work in the field where they have been called to labor, and they are trusting Him for more blessings in the future.

On the Other Side.

We go our ways in life too much alone,
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side.

The other side is trodden smooth and worn
By footsteps passing idly all the day;
Where lie the bruised ones that faint and mourn
Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide,
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look about—the way is wide—
And so we pass upon the other side.

O, friends and brothers, gliding down the years,
Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you listen to the thrilling call!
You cannot, in your cold and selfish pride,
Pass guiltlessly upon the *other side.*

—*Selected.*

Foreign Missionary Correspondence.

Egypt.

Assiut.

"Well begun is half done,"—so the saying runs. If it be true the work of half a term must have been crowded into the past five weeks during which the College and girls' schools have been opened, for they have opened well. It is no light task to get such elaborate machinery into motion and there have been bewildering days for those most intimately concerned, days bristling with problems when the machinery seemed to creak threateningly, as though it must go awry or stop entirely unless an immediate adjustment could be made to relieve the strain at some particular point.

This has been specially the case with the College, as it is using its fine new buildings for the first time, thus entering upon untried conditions. These buildings, erected at a mile's distance from the old, provide excellent accommodation for all the classes, rendering possible an order and system which, under the cramped conditions of the past, have been merely an attractive but impracticable ideal. They are as yet, however, incomplete, containing dormitory room for only a fourth of the pupils, the remaining three-fourths continuing to occupy their old quarters and adding two miles of walking to their day's routine.

To get any adequate idea of all that these changes have involved you would have to talk with the different people concerned, the man at the helm and his companions in oversight, the teachers, American and Egyptian, the pupils and their parents, the cooks and servants, and as a good climax, Miss Dinsmore the head matron, if you can succeed in waylaying her any place, conceal her where she won't have a dozen interruptions, and beguile her into talking as eloquently as the subject deserves. Each would have some new light to throw upon the situation and your appreciation of all that is implied in the phrase "well begun" would grow surprisingly.

The College has filled more rapidly than ever before and has enrolled already nearly 600 students, as many as it can properly accommodate. The Pressley Memorial Institute and Khayyatt School have had the opening of a rival school by the Copts to contend with, a school placed under English management and opened with a flourish. Our loss has been less than we might have feared. The Pressley Memorial Institute has enrolled about 220 girls, and the Khayyatt School 200; and the teachers have entered into the duties of the new term in the kind of spirit that promises success.

The annual prayer conference of the Egyptian church was held in Assiut this month. To tell you of it adequately would require an entire letter and that a long one. It had been the subject of much prayer before-hand and has been a subject of much thanksgiving since. After the closing meeting a communion service, which all had felt to be a specially sacred occasion, representative as it was, of the whole native church in every part of the land, I was surprised to be greeted by our pastor's wife with "Sitt Rena, I am very unhappy tonight." "Why, Sitt Aneesa, how is that?" I asked, "Every one else has been so happy"—for indeed they all seemed radiant and declared that now they knew what heaven would be like. She laughed. "This is the last meeting," she explained; "they are all going away and there will be no more!"

I think the whole company scattered with something of that glad, sad feeling. I had not been present at this annual conference since it was last held in Assuit some years go and the progress along many lines was specially striking to me. It left one full of hopes for Egypt and for the native church, whose future is the burden of many anxious prayers at present and is very dear to us all.

Rena L. Hogg.

Cairo, Egpyt

During vacation time a person is often wondering how the girls from the different schools, are showing their love to their Saviour, and prayer is frequently offered that Jesus may be glorified

through them. One of those who were educated in the Cairo boarding school through the generosity of some American friends, wrote letters to Mrs. Harvey and me about how she is getting along, (she is an orphan) visiting some school friends, one of these being the wife of the pastor of the church in Fikrich. She was asked to help the pastor's wife in preparing the girls of her little school, for an annual exhibition or examination which is to be held this month. She says she also goes out visiting the families, with the pastor and his wife where they pray with the women, and explain to them some of the scriptures about Jesus Christ, and with great joy they are received every where.

One day they went to a neighboring town in the afternoon, and went to five houses, in each place spending quite a time, then going to another place. "In the house of Mr. —— we found his wife sick, so we prayed with them, and then she asked me to spend a week with them, to visit the daughter who was in school with me. Then some asked for you both, and sent their salaams. We returned home very late, so there went with us five men of the town clear to our house. It was a beautiful sight as we walked along in the moon-light."

Her description reminded me of the three visits I have made to those towns, and how the people accompany their guests at night, either riding on donkeys, or walking, with guns strapped on their shoulders as watchmen to guard from harm.

A. J. Thompson.

Study for the Month.

Part I—Latin Europe.

FEBRUARY—THE GOSPEL IN FRANCE.

Text Book—"The Gospel in Latin Lands."

Suggestive scripture lesson: "I have set thee a watchman" Ezekiel chap. 33.

Roll call.

Temperance facts.

Literary Topic.

1. The rise and growth of Catholicism in France.
2. The struggle between Catholicism and Protestantism.
3. The story of the Huguenots.
4. The separation of Church and State.
5. The McAll missions.
6. Why missions to France? France a strategic center.

Questions for leaders for use in general discussion.

1. What we owe to France: Literature, Inventions, Pasteur, John Calvin, Huguenots, &c.
2. France, stronghold of socialism.
3. What Christianity is doing in France.
4. John Calvin.

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Editorial.

For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted.

Isaiah 60; 12.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet.
I asked and paused. He answered, soft and low,
God's will to know!"

Will knowledge, then, suffice. New Year?" I cried.
But ere the question into silence died
The answer came, Nay, this remember, too—
God's will to do!"

Once more I asked, Is there still more to tell?"
And once again the answer sweetly fell,
Yes, this one thing all other things above,
God's will to love."

——

"France is to-day a nation without a religion."

* * *

"It is not what one DOES but what one TRIES TO DO, that makes the soul strong."

* * *

France is no more Catholic. There are some thousands who have the religious habit, but the mass of the population is *irreligious*. No hope remains of a conquest by Rome. It is as impossible as the restoration of a monarchy.

* * *

"Witness it, you for whom Christ died —a great, intellectual, artistic, creative nation without a religion—and why? In part at least because there are not enough messengers to bring her the news of Salvation."

* * *

One thing is sure, there will be no disappointments in Heaven. "I shall be satisfied when I awake in thy likeness."

—Very interesting and impressive correspondence from our Foreign Missionaries has arrived and will appear in the February issue.

* * *

"In one of the darkest times of the Civil war, Lincoln prayed on his knees before the open Bible: "O, thou God that heard Solomon in the night, when he prayed for wisdom, hear me! I cannot lead these people, I cannot guide the affairs of this nation, without thy help. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation."

* * *

"Certain it is that if the Church of today has FAITH and COURAGE and CONSECRATION enough to face confidently the APPALLING NEEDS OF THE HEATHEN WORLD, it will not be long before the problem of taking our OWN LAND and continent for Christ will be solved."

* * *

We are asked to explain to our readers that some leaflets advertised by the Literature Board can not be supplied.

The editions have been exhausted—where it is possible to substitute others it will be done; where it is impossible, a refund will be made to advance orders.

This is very disappointing to the Literature Secretary but it is nothing that she could forsee or prevent.

* * *

"Religious work at home is intimately connected with missionary work abroad."

—King Leopold's long reign of cruelty and slow murder is at an end. His fearful and merciless rule has made for him an infamous reputation. Our readers were made acquainted, when studying Africa some four years ago of the frightful and atrocious acts imposed upon the natives of the Congo Rubber colony and the fruitless attempts of missionaries and philanthropic men and women to interfere. Comparatively little relief could be secured from the man who heaped up

Small boy mutilated by Congo soldiers because his village was short of rubber. Some of the fruits of King Leopold's rule. Whole communities have been destroyed because of his monster greed and iniquity

countless wealth at the sacrifice of helpless men and women. What measures for relief will be secured to the Congo natives in his death remains to be seen but it is hoped his successor, Albert, the new king will be as said of him "a striking contrast to his depraved uncle."

The Christian church should pray and labor more constantly to free the Congo native from slavery and threatened extinction.

—A very improtant and growing factor in Christian missions is the STUDENT VOLUNTEER MOVEMENT. The opportunities of this work are unlimited, because its organization includes all Protestant believing christians—and extends to every institution where young men and young women are in preparation for their life work.

The 6th quadrennial Convention of this organization is now in session at Rochester, New York.

The whole christian world is interested in the proceedings of this convention and we doubt not, the work projected in the churches through this movement will be of world wide importance to christian missions. Special intercession in behalf of this meeting should be observed by believing men and women.

* * *

He works best who sees in every task that comes to him
A stepping stone for something higher,
Then will his work, however hard, be wrought with peace and joy,
Free from discontented sorrow.

* * *

The New York Bible society celebrated its centenary of Bible distribution in New York, December 4th. The work instituted one hundred years ago has never ceased. The New York Bible Society is the *only* society having for its *sole* work Bible distribution in the city and harbor of New York. The Bible is being read in New York City today in *thirty-seven* languages. This can not be said of any other book.

Through this society many strangers coming to our shores have received the word of God in their own language, and many immigrants carry the volume so received to their new homes as the only book in their possession, in their own language. There are more than *one hundred and fifty-seven pastors* and missionaries working exclusively among the foreign population in New York City. The New York Bible Society aims to furnish these workers a copy for each stranger. More than 450,000 immigrants,

representing 37 languages, have landed at Ellis Island during the last six months, and each one who would receive it, was presented with a copy of the scriptures in his own language.

The work is strictly unsectarian, and no profit is derived from the sale of the scriptures.

* * *

In our study of Christian missions to France let us not be unmindful of the sins that have helped to produce the spiritual decline to that nation.

There are today similar sins tolerated in our own land. France has had no Sabbath. We have the same threatening our cities today. Open violation of God's law threatens our civil and religious liberty. If the church will tolerate the desecration of the Sabbath by the ushering in at early morn the Sunday newspaper, which finds its ready readers in many of the homes of professing christians, then later in the day to see the church member taking his pleasure ride, the difference between France and our land will not be apparent to the immigrant coming to our shores. We cannot tolerate the loose marriage vows, the immoral standards of politicians, the greed for gain, and other similar degenerating influences, so simliar in the history of this nation whose decline is threatened—and hope to escape like retribution.

READ THIS--VERY IMPORTANT.

WOMEN'S GENERAL MISSIONARY SOCIETY
OF THE
UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Pittsburgh, Pa., December 20, 1909.

Societies auxiliary to the Women's General Missionary Society are urged not to make appeals for help to other societies and also not to answer any special appeals for work not undertaken by the General Society. The diverting of funds from the regular channels of work cripples that work for which we are held responsible by the General Assembly. The Board of Directors considers long and prayerfully every plea brought before it and undertakes such work as is thought to be first in importance and can be properly cared for with the funds placed at its disposal. Larger gifts given REGULARLY through the Treasurer mean larger and more efficient service.

MISS E. D. BROWN. President.
MRS. J. B. HILL, Treasurer.
MRS. J. D. SANDS. Secretary.

The above has been made necessary because so many special appeals are being made to missionary societies and some societies are responding not realizing that they may thereby be crippling the work undertaken by the Women's General Missionary Society.

The funds for the support of the large work assigned to the women by the General Assembly each year, comes from voluntary contributions; there is no quota to draw upon. How necessary then to make certain the contributions for this work; no matter how worthy the appeal, do not go to the missionary treasury to meet it.—Eds.

Another Year.

The recurrence of the New Year brings to our mind a feeling of solemnity and rightly so, for it arouses a feeling of thoughtfulness, as to the providential dealings permitting us to see another New Year. During the year just closed, many important and useful men and women have been called from their service here. They seemed necessary to the cause they represented in behalf of humanity, and the Kingdom of Christ in this world. The world is indeed poorer because of the long list of good men and women who have died during the year 1909.

The New Year brings to us greater responsibilities because, we in the providence of God, remain. Whether it is for a few more days or the entire year, it offers us another opportunity for better words and deeds.

Will we make of it a privilege for better service, new hopes, new purposes, new determination to serve God better? God has mercifully spared our lives to see another year because our work is not yet done, for "we are immortal until our work is done."

"Another year is but another call of God.
To do some deed undone and duty we forgot;
To think some wider thought of man and good:
To see and love with kindlier eye and warmer heart.

. . .

"Come let us find if there be not some reason
For longer life, to larger motive and a holier way."

* * *

No better combinations of missionary periodicals than The Women's Missionary Magazine and The Missionary Review of the World. YOU NEED THEM BOTH.

* * *

The National Child Labor Committee issues a call to the church membership of America to raise a united voice against the wasteful iniquity of child labor.

The committee designates Sabbath, January 16, as Child Labor Day. In this appeal the pastor is urged to call the attention of his people to the merits of this national campaign in behalf of the children, whose freedom, health, education and virtue are being so alarmingly neglected.

Child labor touches our social and religious life at so many points that it is a national awakening that is needed. So many people are ignorant of forces that are imposing the most cruel and wasteful exactions upon the child. The children in employment in mills and mines are victims of immoral influences many of us know nothing about. Last year more than 2,000 pulpits voiced their protests against this abuse of childhood. This year it is hoped 20,000 will find opportunity to speak intelligently and determindly of this misguided industrialism. The National Child Labor committee has its headquarters at 105 E. 22nd St., New York City, and will furnish any pastor, on application, sufficient literature to make intelligent and effective talks.

This is an opportunity for concerted action and positive influence in behalf of the thousands of children, helpless to resist the cruel waste and sacrifice imposed upon them. More than thirty prominent ministers and laymen of New York City petition thfs observance of united protest against child labor.

* * *

The Women's Missionary Magazine, new or renewal, for one year. - $ .60
Missionary Review of The World, new, - - - - - - $2..50

$3.10
Both for - - - - - $2.50
if subscriptions are sent to Mrs. S. M. Kelso, Xenia, Ohio.

* * *

The latest. newest work undertaken by the Women's General Missionary Society is mission work to the mountaineers at FRENCHBURG, KENTUCKY. Your generous support is solicited, but requires your increased subscriptions. Remember to designate the remittance "for Frenchburg, Kentucky."

Notice to Presbyterials.

Presbyterial Missionary Societies are expected by recommendation adopted at Pittsburg Convention, May, 1908, to send *every year* at least $5.00 to the Women's Board CONTINGENT FUND. This is not from Congregational Missionary Societies. It is to come from Presbyterials. Send $5.00 and upward as you can afford. DO IT BEFORE APRIL 1st.

——

Educational Missionary Competition.

(CONTINUED.)

Egypt.

15. When, where, and by whom was our mission work started in Egypt?

(a) Nov. 15. 1854.

(b) Cairo.

(c) Dr. and Mrs. McCague, Rev. James Barnett. (11-24-54)

First English service, Dec. 25, 1854.

First Arabic service, Jan. 21, 1855.

16. How long a time elapsed before the first convert?

Four years. Four converts.

17. With what class have our missionaries been most successful?

With the Coptic church and the lower class of people.

18. Where is our strongest Egyptian College and what is its standing among Egyptian schools?

Assiut; with an enrollment of 828.

It is considered one of the most effective and fruitful educational institutions in the world.

19. What is our strongest native congregation in Egypt? Tell its strength?

(a) Makheilah, in Assiut Presbytery.

(b) 377 members.

20. What is the extent of territory, and approximate number of people in our Egyptian field?

400,000 sq. miles.

Inhabitable area: 12,976 sq. miles.

Population: 12,421,000.

21. Describe the work of the colporteur.

The colporteur goes from place to place distributing Bibles and literature, establishing reading rooms, giving stereopticon entertainments etc.

India.

22. When, where, and by whom was our mission in India started?

(a) August, 1855.

(b) Sialkot

(c) Rev. and Mrs Andrew Gordon and Miss Elizabeth Gordon.

23. What social condition makes the work in India peculiar and difficult? With which class have our missionaries been most successful?

(a) The caste system.

(b) The lower classes; Churas, Megs etc.

24. What is the nature of our work among the people of the high caste?

Zenana—Educational.

25. How long time elasped before the first convert?

About 2 years.

Oct. 25, 1857 the first two converts were baptized; one, a high caste Hindu; the other, an outcast.

26. How do the missionaries attempt to reach a people so far scattered. What is our extent of territory and number of people in this field?

(a) Going from village to village itinerating, educating natives in mission schools and sending them out.

(b) Area: 24,223 sq. mi.
Pop: 5,075,000.
Average width: 250 miles.

(TO BE CONTINUED.)

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Three Hundred and Sixty-five Days, A New Year Greeting!

The year 1909 is reckoned with the past, and has carried with it deeds well done or deeds neglected! What of this New Year? How it would hasten the building up of Christ's kingdom if every one who has named the name of Christ would offer up praise and thanks-giving to the Giver of every good gift, every one of the 365 days of the New Year, 1910!

What joy there would be in heaven over gratitude expressed.!

What close touch one could thus keep to the Master!

What sunshine would come into one's daily life!

What loving sympathy would flow from one's heart for all who are less blest!

What kind words of cheer and encouragement would dispel sadness and sorrow from troubled hearts!

What earnest fervent prayers would go up from the secret closets!

What tithes and offerings would pass into the word's treasury!

What an uplift would such a Christian be in the home, in the community, in the church, in the world!

What a multitude of souls would seek the Saviour!

What a beautiful heaven there would be on earth!

Reader—If you wish to join in the heavenly choir who throughout eternity sing: "Blessing, and glory and thanksgiving be unto our God forever and ever"—you must first learn to sing songs of gratitude on earth. Begin now and let your songs of thanksgiving go up day by day. Then will this NEW YEAR 1910 be filled with happiness and joy for you.

Showers Expected.

January 1910 should bring showers of letters down upon the General Thank-Offering Secretary.

These anxiously looked for letters should give the proportionate number of women in each writer's congregation, who contributed to the thank-offering fund this last Fall and also interesting facts connected with the "Ingathering" of offerings. What a wealth of interesting stories is in store for the readers of the Magazine—if,—yes,—if the congregational thank-offering secretaries will only send forth the showers of letters. Miss Kate A. Hill, of India, was the first to write. Read her letter in the December Magazine.

Line Upon Line.

Officers of Women's, Young Women's and Junior Societies! See if the thank-offering blanks sent your societies have been filled in with your annual thank-offering reports and mailed to your Presbyterial Thank-Offering Secretaries.

To Presbyterial Thank-Offering Secretaries.

Keep on asking for the filled in blanks, until you will have heard from every society. Then compile from them your annual report and send blanks (not your report) to Mrs. M. C. Porter, 15 Marshall Ave., Allegeheny Pa.

Whose Fault Is It?

In sending blanks to the Presbyterial Thank-offering Secretaries, the number sent has to be according to the list of Women's, Young Women's and Junior

Societies reported by Presbyterials in the June (or July) Missionary Magazine.

In August 1909, to *twenty-five* Presbyterial Secretaries, there were sent *no blanks* for Junior Societies. Why?

Because no Junior Societies were reported.

To seven others only *one* Junior blank was sent to each. Why? Because only *one* Junior Society was named in the Presbyterial report.

What was the result?

In Presbyterials having such Societies and *not* reported, either the Presbyterial Thank-Offering Secretaries had to write and ask for the blanks, or the Juniors' thank-offering will be left unacknowledged in the published reports.

Is this just to the Junior boys and girls? If not, *whose fault is it?*

☞ Remember! All Junior organizations in the church, whatever names they bear, are auxiliary to the Women's General Missionary Society, and should be included each year in the reports of Presbyterials.

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"And the Lord Spake"—A Scriptural Study in Church Finance.

Gleanings from Address by Rev. H. A. Kelsey, at the Y. P. C. U. Convention Monmouth, Ill., October 1908.

Two propositions are here presented:

1st. Many existing methods of church finance are unscriptural and therefore unwise and inadequate.

2nd. God clearly reveals a plan in His word that awaits adoption by the individual Christian and the church as a whole.

* * *

Written large, on almost every page of the church's life, is the undeniable fact that the chief obstacle to the spread of the gospel, is the lack of funds.

* * *

Many difficulties could be quickly overcome if the funds for carrying on the mission work were available, and every hindrance would be materially lessened.

A call from the church Boards that their only perplexity was a lack of volunteers would be a clarion call to the young men and women of the church and that would be promptly met.

* * *

Nearly every reported failure, nearly every retrenchment in the mission field, nearly every spike in the wheel of evangelization, finds its ultimate explanation in that one expression in the fields of finance—NO FUNDS.

* * *

Why? What and where is the difficulty? Has God not provided the means? Did Jesus give the commission to the disciples.—"Go preach the gospel to every creature"—and fail to make it possible to fulfill it? That is not God's way. The millions and billions of dollars stored up in mines and gathered from overladened fields of grain give the falsehood to any suggestion that God has failed to provide the means.

* * *

Perhaps the wealth has been diverted from its proper channel; God knows that much of this is too true. But, have worldly, godless, men possession of all the wealth the of world? As a whole, the church of God is not specially embarrassed financially. The United Presbyterian church is not a pauper. God has endowed it with riches.

* * *

What, then, is the difficulty, and how shall it be remedied? The reason the wheels of the Lord's chariot tarry, is because His people do not conscientiously follow the instructions laid down in His book of the law, hence the only thing to do is to emulate the example of the ancient people of God, and study God's plan of finance.

* * *

His plan of finance is as clearly revealed in His word, as is any other great truth; quite as much so, as is the plan of church government as the propogation of the Gospel, or even of salvation itself.

The reason it is not so clearly understood is because men have not carefully studied it.

* * *

God's initial and unaltered plan of church finance is found in Leviticus 27:30— *The tenth is the Lord's.* This text should be sufficient until there is an announcement of a change in the law.

* * *

In every circumstance, in every country, in every dispensation, all the tithe of one's income, belongs to the Lord. It is the only plan for financing the kingdom, that God has ever presented or accepted.

* * *

He requires free will offerings and Thank-offerings at the hands of His people, but beneath all these, and as a successful church finance is the system of the tithe.

* * *

The scriptures universally presents the tithe as the minimum for one's offerings, but the majority of those claiming to be God's people, have by one excuse and another sought to wriggle out of the obligation and the cause of Christ is left to suffer.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

NOTE—We make Mr. Marion Lawrence's wish for the readers of The Sunday School Times our New Year's wish for our Young Women.

"May the Three Hundred and Sixty Five Steps of this year be a golden stairway leading you onward and upward by the pathway of helpful, cheerful service, to fullness of *Joy* and *Victory* through the Only Name. And when the year is past, may the memory of it be as bright as are your good wishes for it now."

In all our years and our many remarkable experiences, we have never seen anything exactly like it. This simple Gospel appeals to every class, from the highest to the lowest, for all are represented at our meetings. Mrs. McAll.

France is stretching out her hands unto God; it is seeking a knowledge of Him; and when that is the case, we know that the Holy Spirit is ready to bless the efforts of Christians to satisfy such a want. Dr. McAll.

They maintained their faith in the noble way of persecution, and served God in the fire, whereas we honor Him in the sunshine. Sir Thomas Browne.

Suggested Program for February.

TOPIC—The Gospel in France.
SING—Nos. 93; 119; 162; 189; 99.
BIBLE READING—Psalm 46.
PRAYER—for those who have renounced Roman Catholicism, that they may be brought to Christ.
ROLL CALL—Temperance items.
PAPER—France, the land of political changes.
BIOGRAPHY— Joan of Arc.
PAPER—The Massacre of St. Bartholomew.
SKETCH—The French Revolution as given by Dickens in "The Tale of Two Cities."
BIOGRAPHY—Esther Carpenter.
PAPER—Floating chapels.
DISCUSSION—Present conditions in France, political, social, educational and religious.
Books of reference—France, by Mary Parmele; A Lily of France, by Caroline Atwater Mason; Tale of Two Cities, by Charles Dickens; Cruise of the Mystery, by Louise Houghton; Les Miserables, by Victor Hugo; The Huguenots in France, by Samuel Smiles.

My Lord and I.

(A hymn which was often sung by the persecuted Huguenots in the dens and caves of France in the sixteenth century.)

I have a friend so precious,
So very dear to me;
He loves me with such tender love,
He loves so faithfully.
I could not live apart from him.
I love to feel him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary;
He knows that I am weak,
And as he bids me lean on him,
His help I'll gladly seek;
He leads me in the paths of light
Beneath a sunny sky;
And so we walk together.
My Lord and I.

He knows how much I love him.
He knows I love him well:
But with what love he loveth me
My tongue can never tell:
It is an everlasting love
In every rich supply;
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me.
I tell him what annoys;
He tells me what I ought to do.
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so he bids me go and speak
A loving word for him.
He bids me tell his wondrous love
And why he came to die;
And so we work together.
My Lord and I. —*Selected.*

Societies Please Notice

The appeals from our *Special Workers* and respond liberally for the cause is worthy. Also give attention to the challenge of Mrs. J. A. Alexander.

Why not accept it and have a membership contest to see what society in our denomination can secure the largest number of new members? Contest to begin January 1st and close April 30th. Result to be reported at the St. Louis convention. Who will send the first list of new members?

Miss Totten, in a private letter, says that they need bed linen and quilts and will be thankful for anything to brighten the lives of the children. We regret that her appeal came too late for the December Magazine. Eds.

A Message to Young Women.

After a holiday vacation of "peace and good will" we enter upon another year's work. We hope you have had a most enjoyable time and are eager to settle down to our work. I wish I might just sit down to have a good talk, face to face, with each one of you—then I could know just what to say that would help you most this year.

The Young Women's Missionary Society is no longer "something new."

It is one of the useful, helpful organizations of the Church. In the five years of its life, its growth has not been phenominal; but it has been steady and healthful. There were reported last year 194 Young Women's Societies and 3,311 members. Not long ago a minister was asked to preach as a candidate for a congregation that counted 375 members on its church roll. When asked afterwards if he had a good audience he said: "The members were all there but 300." Now it is estimated there are 20,000 young women in our United Presbyterian church. They are all members of the Young Women's Society but 16,689. What can we do to win them? What is five new members for each one of our 3,311. Who will try to get 5 new members this year? and thus multiply our work five times? Instead of supporting three missionaries, we could then support fifteen. Mrs. J. A. Alexander.

How We Spend Christmas at Henderson Normal Institute.

Some days ago, I was reading one of the church papers, and noticed an announcement to this effect:—"Boxes are now ready for the Mission Fields of the South."

What a blessing to the world is the Christmas season! God's great gift to the world of His Son, taught us how to cherish and manifest our good will toward each other, for it is through human kindness and thoughtfulness that we discover the loving kindness of our God.

In most of the other missions there is a Christmas entertainment given for the children in connection with a Christmas tree, and some of the Christmas boxes sent to these stations are used in this way; the little gifts contained in them placed on the tree for the youngest members of the Sabbath School.

At Henderson we have not been able to celebrate Christmas in quite the same way. The enrollment of our Sabbath school is sometimes over five hundred, hence you can see, that treats to so many, would be beyond our means, for most of them are children.

But the Junior Superintendent distributes whatever we may receive in the line of Christmas toys, among the little Juniors. Among our students, especially the older ones, we have tried to impart the Christmas spirit. We have tried, year after year, to emphasize the spirit of self-denial, so strikingly exhibited in the birth of our Saviour.

By enumerating the many opportunitites given to them for advancement, and referring them to the condition of those around, who are deprived of the opportunities they enjoy, they are inclined to think less of themselves, and what they ought to receive, and divide whatever they have with somebody else.

For the last three years our students have given a Christmas dinner to the people of the county poor-house. Of course, a good many of them leave the school for this vacation, at least those who live near, but before any of them leave, they contribute toward this dinner.

After purchasing and preparing what we intend to have, the dinner is packed in boxes and baskets, one for each person at the poor-house, with little gifts of pocket handkerchiefs, aprons, etc.

On Christmas morning we have to drive three miles to get to the place, and we use every available conveyance on the place, with any that we can obtain from friends in the town, because many of the students like to go, and we like to have them go because of the joy they experience in doing for others.

This is a visit that makes us glad, and yet sorry. Glad because the poor old people are so glad to see us, and sorry because they seem so lonely, so cut off from the world.

Many of them have children who suffered them to go to the poor-house, and never go to see after them Of course they are not in need of the bare necessities of life. They get plain wholesome food, have good rooms and fires,

but they feel lonely and forsaken all the same, and are always ready to pour a tale of woe into the ear of the stranger.

But we cheer them up, sing for them, pray with them, remind them of the dear Christ-child, and what His coming meant to the world. And we leave them happy, happy as children, in the joy of being remembered.

We then go back to the town, taking the baskets and boxes left over, and these we distribute among the poorest people of the town.

The day is usually well advanced when we get back to the Institute, and we are always tired and hungry, but our hearts are filled with joy, because of the attempt to brighten the day for others.

Many of the young people are real poor themselves, and often give the little offering at a sacrifice, but we know that it is good for them to learn to deny themselves, for others are making sacrifices for them, in order that they have these opportunities which they now enjoy.

We hope that as the years go by, they will learn more and more to appreciate what is being done for them, and as they get able, to pass on the same favor to others.

They have much in their own homes to hinder them in their progress spiritually and otherwise, but from time to time, we try to impress the fact that they were saved to serve, and that the greatest good they can do in the world is to help their fellow-men, and thus advance Christ's Kingdom. We ask your prayers in behalf of the work.

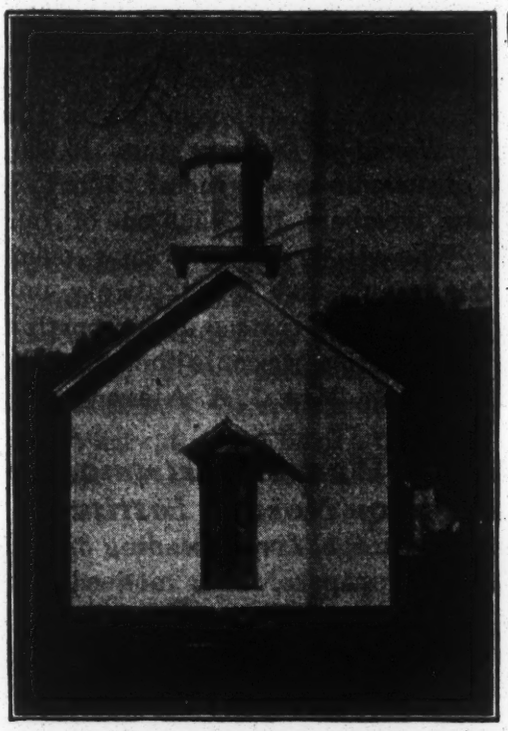
Christianita Totten.

Greetings from the little village of Frenchburg, nestled among the hills of Kentucky.

Accept our thanks for the interest you have already shown and the help you have already given. And most of all for the prayers with which you are holding up our hands.

Some of the needs as I see them, are Christian education, Christian reading, Christian employment and Christian enjoyment for the Young People. Some of these we are trying to supply even before the building is completed: would it be possible that some societies would help us start a library and reading room by supplying books or magazines?

BOOKS—Many society I am sure could easily and would gladly collect 25 to 50 books, either new or old, of History, Poetry, Travel, Good Fiction, missionary etc, from their congregation and send us.



"Our Little Church House," Frenchburg, Kentucky.

MAGAZINES—Or some would send a subscription for a magazine: I suggest if the latter, that it be sent to Mrs. J. A. Alexander, 14 Emerson Ave, Crafton, Pa., so that no duplicates be sent, and by sending for several she may get better rates.

I wish you could have peeped in at us, during our first service, in our little church house (as they call it) last Sabbath eve: Sixty-eight people, mostly young, two-thirds of audience men, sat and listened very quietly, while we sang the dear old Psalms and talked of God's love for us. Seventeen young people, who had practiced before, sang heartily from the choir corners: God was surely very good to us. Again we thank you, and again we ask for your continued prayers.

Bertha Houston,
Frenchburg, Menefee Co., Ky.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

Junior Topic Cards.

Before the Junior Leaders read this page they will have received the Junior topic cards for 1910. These have been sent out *free* this year by the Board in order to encourage uniform study and create a desire for them another year.

The Junior topics prepared by the Christian Endeavor Society have been chosen with the exception of two studies a month. In response to requests from Junior Leaders for more study of Bible characters, the Committee have arranged for one study the third Sabbath of the month. The last Sabbath of each month is given to Mission study on the work of our Church and the subjects are arranged in a way to attract and interest the Juniors.

Where societies do not hold weekly meetings, at least these two studies should be used during the year. The first fifteen or twenty minutes of the meeting can be given to the Bible study and after that take up the missionary lesson. Those who have tried it this way say it works nicely.

Helps on the topic cards are gotten out on lighter weight of paper this year and with the suggestion to keep in the Juniors' Bible as a book mark. In this way the topics will be kept before them and they will readily commit the closing prayer suggested on the cover.

Helps on the studies will be given this year in the Christian Union Herald and Youths Evangelist. In the Junior Missionary Magazine the Editor proposes to give more space to the missionary lessons and group, as far as possible the contents of the Magazine around these. Short notes will be given on the other topics in the way of suggestions to the Juniors. We will be glad to hear if these plans meet with the approval of our Junior Workers. We are always glad to receive suggestions as our one aim is to help you to keep the dear boys and girls under your care.

Our Special Work.

Now is the time to make plans to raise the money for the special work. Special work means special effort. We feel an extra effort *must* be made this year if the Juniors raise the $5,000 necessary for the Elizabeth Gordon Home in Sialkote, India. This building is to relieve the congested condition in the Sialkote Hospital and enable the doctors to place the babies in more sanitary quarters. The mortality among the babies last year was large, Dr. White said, and all because she had no suitable place to keep them, so the new building will help the babies. The new American beds for children, now being sent by many of the Junior societies, brings great relief to those in attendance. Only native beds have been used heretofore. The story of the one in whose memory the building is to be erected should be told to the Juniors. See the Junior Magazine of July, Page 226.

We are confident the Juniors will raise all this money with our assistance and another building will be added to the name of the Juniors.

Treasurer's Report for months of October and November, 1909.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Miscellaneous	TOTAL.
Albany	42 00			6 00	6 00		6 00													60 00
Allegheny	172 00	290 00	250 00	15 00	135 00	24 00	15 00	10 00											5 00	916 00
Argyle	10 00																			10 00
Arkansas Valley	12 00	43 00		3 00	7 80	2 00	7 00													74 00
Beaver Valley	27 00	165 00	28 00		11 00		6 00								25 00					262 00
Big Springs	111 00		33 00	3 00	6 00	5 00	15 00	3 00						5 00						181 00
Boston	10 00		9 00		19 00	15 00														53 00
Butler	4 00	156 00	20 00	3 00	11 00															194 00
Caledonia	87 00		28 00		6 00		10 00	4 00												135 00
Cedar Rapids	4 00	58 00	6 00	70 00																138 00
Chartiers	21 00	401 00	62 00	5 00	17 00	25 00	25 00	11 00								10 00				577 00
Chicago		180 00		7 00	33 00															170 00
Cleveland	179 15	175 00	68 00	11 00	9 00		19 00	5 00						5 00						471 15
College Springs	33 00	504 00	48 00		23 00	42 00	5 00					25 00			7 00				5 00	692 00
Colorado	25 00	50 00	5 00	5 00	5 00	17 00									11 00					118 00
Concordia	35 00		10 00		15 00															60 00
Delaware	33 00																			33 00
Des Moines	22 00	266 00	22 00	25 00	13 00	9 00		7 00				50 00							2 00	416 00
Detroit	17 00																			17 00
Frankfort	17 00		8 00		4 00		10 00													39 00
Garnet	33 00	33 00		3 00	8 00		3 00	3 00												83 00
Illinois Southern	215 00	155 00	36 00	1 00	11 00	28 00		1 00												447 00
Indiana	15 00	62 00	42 00		5 00	8 00	8 00													135 00
Indiana Northern	6 00		5 00																	11 00
Iowa Northwestern	3 00			2 00	3 00		2 00													10 00
Kansas City		47 00																		47 00
Kiskiminetas	10 00		30 00																	40 00
LeClaire	26 00	73 00	12 00																	111 00
Los Angeles	18 00	3 00	71 00	18 00	10 00	5 00	21 00	4 00												140 00
Mansfield		11 00	10 00		10 00															31 00
Mercer	15 00	252 00	2 00		11 00									5 00						285 00
Monmouth	55 00	162 00	5 00		5 00	5 00	5 00													237 00
Monongahela	128 00	1128 00	364 00	77 00	156 00		6 00				10 00				50 00					1919 00
Muskingum	110 00	347 00	26 00	10 00	17 00	5 00	6 00	6 00								1 00				528 00
New Jersey	11 00		16 00		5 00															32 00
Ohio First	22 00	175 00	37 00		20 00	8 00	6 00	5 00												278 00
Oklahoma							5 00													5 00
Omaha	12 00	20 00	4 00	2 00	3 00		3 00													44 00
Oregon	12 00	97 00	21 00	4 00	17 00															151 00
Pawnee	19 00		15 00	2 00	16 00		2 00													54 00
Idaho	7 00			1 00	2 00		4 00													14 00
Philadelphia	58 00	128 00	7 00	5 00	1 00	10 00	10 00													219 00
Pittsburg	25 00		5 00											1 00						31 00
Puget Sound	28 00		3 00		2 00		2 00													35 00
Rock Island	20 00		19 00		7 00		5 00													51 00
San Francisco	4 00			2 00	2 00		2 00													10 00
Steubenville	37 00	70 00					25 00													132 00
Tennessee	11 00																			11 00

Vermont	10 00																		10 00
Westmoreland	78 00	101 00	44 00	2 00	10 00	10 00	7 00							5 00					252 00
Wheeling	170 00	25 00	161 00		10 00		4 00							5 00					375 00
Wisconsin						2 00													2 00
A Friend		125 00																	125 00
Norris Square S S.		125 00																	125 00
North Bend Cong		87 00																	87 00
Mr. and Mrs. G M. Paden		100 00																	100 00
Santa Ana Cong		125 00																	125 00
10th S S., Phila		125 00																	125 00
1st Wilkinsburg		150 00																	150 00
Prairie Farm					411 50														411 50
Friends	15 00	35 00	25 00	5 00	28 00														108 00
Transferred and Refunded	130 00		54 20																184 20
Interest and Item of Cents	25 00	7 28												90 40					122 68
Mrs. Kate Rose Hardin Bequest																	2982 00	2982 00	
Eleanor Porterfield																	3920 00	3920 00	
Semi-Centennial																	115 00	115 00	
Chartiers Cong													58 98						58 98
Palisade Ave. Cong., Hoboken													50 00						50 00
								2468 55										2468 55	
TOTAL	2179 15	6006 28	1611 20	282 00	1090 50	213 00	244 00	59 00	2468 55		10 00	75 00	108 98	116 40	98 00	11 00		7029 00	21599 06

PARSONAGE RE-PAYMENTS:—Winchester, Kans., $111.00; Gladden, Pa., 37.46; Rock Island, Ill., 69.38; Waterloo, Iowa, 83.25: Third Spokane, 68.85: Second Spokane, 83.83; Torrington, Wyoming, 41.61; Springfield, Mo., 28.00; Roosevelt, Okla., 16.65; Saxman, Kansas, 33 30; Pitcairn, Pa., 86.00; East McKeesport, 63.83; Third DesMoines, 50.00; Second Tacoma, 38.85; Second Topeka, 47.00; Harvard Heights, Cal. 69.38; North Church, Allegheny, 77.70; Woodruff Ave., Indianapolis: 55.50; Allison Park, Pa., 41.63: Dales Memorial, Phila., 388.50; Altus, Okla., 41.65: West Allis, Wis., 49.95; Lincoln, Neb., 75.00; Toronto, Ohio, 55.50; Canon City, Col., 52.75; Thirteenth Pittsburg, 86.00; Elmwood, Des Moines, 194.24; Tulsa, Okla., 60.00; Central Falls, R. I., 69.38; Olympia, Wash., 42.55: Latrobe, Pa., 138,75; Hutchinson, Kan., 47.18; Long Beach, Cal., 69.38,

For Young Women's Special, $111.00.

Junior Life Member: Marshall McDonald.

Senior Life Members { Mrs. C. L. Proudfit, Mrs. Marv Bell, Mrs. Mary Adams.

MRS. J. B. HILL, TREAS.,
5630 Bartlett St. Pittsburg, Pa.

Board of Directors.

Two regular and two special meetings of the Board have been held during the past month. Miss Brown presided at all these meetings and the usual devotional service was held at each.

November 16th, Miss Susan McNall was elected Statistical Secretary.

The Forest Avenue, Bellevue Congregation were granted a parsonage loan.

Bluestone station sewing department was granted a new sewing machine and a new double range was given to Arlington.

Insurance was placed on the new building and piano at Camden and renewed on the teacher's home at Prairie.

The usual subscription of Junior Magazines was ordered for the Freedmen Stations.

The Board is entitled to nine members of the Council of Women for Home Missions and elected the following as members:—Mrs. N. Wylie Stevenson, Mrs. R. C. Morton, Mrs. Mary C. Porter, Mrs. J. A. Alexander, Mrs. Geo. MacDonald, Mrs. Samuel Yourd, Mrs. J. A. Crawford, Miss E. D. Brown and Mrs. J. D. Sands.

Reports were read from Brushton Italian mission, Columbus Italian mission and Portland, and 1st San Francisco missionaries.

Miss Edith Warnock was appointed city missionary in Dayton, Ohio.

Rev. De Anna resigned as missionary of the Brushton mission, Pittsburgh, his resignation to take effect December 31st.

Mrs. Dr. Wm. S. Cook of Beaver Falls (Beaver Valley Presbyterial) was elected a member of the Board to the vacancy caused by the resignation of Mrs. Annie R. Herron.

A new Young Women's Society has been organized at Crafton to be called the "Alexander Society."

The leaflet "Departments of Work" will be revised and reprinted and the leaflet "Aunt Rosa of Assiut," written by Miss Martha McKeown, for so many years a missionary in Egypt, will be reprinted together with the author's picture and a short sketch of her life, and sent out with the Thank-offering boxes next year.

Junior topic cards will be printed in an attractive form and sent out free to all Junior societies for one year.

Lake Presbyterial has undertaken the support of Miss Anna Barackman of Kartoum North, Soudan and the salary of Miss Elsie M. French, missionary in Egypt is pledged by Miss Denham and Mr. and Mrs. Taylor, of Shady Side Pittsburgh, Pa.

Miss Anna Hamilton and Dr. Phandora Simpson of India were granted regular furlough in the spring.

December 7th, Treasurer reported receipts for November $6,611.69 and disbursement for the same $9,442.10.

Mrs. Mary Bell and Mrs. Mary Adams, Albia, Ia. were reported as new life members.

Parsonage loans were granted Benton Lawn, Kansas City, Mo., Guthrie, Oklahoma, and Oklahoma City, Okla. Home Secretary read reports from Croation Mission, Tama Indian Mission, Brushton Italian and Good Hope Mission, Pittsburgh, Pa. Miss Houston of Frenchburgh, writes that the new school building is progressing nicely; most of the building material is on the ground and the foundations are about completed.

At the first meeting held in the little church, an audience of sixty-eight was present, two thirds of which was men. A Junior society of twenty-five members has been organized.

Young Women's Secretary reports two new societies, 2nd Philadelphia and Oak Park, Philadelphia.

Freedmen's Secretary read a letter from Miss McCahon, Bible Reader in Knoxville stating that many homes are now open to her which were previously closed and that a number of requests have been made to hold meetings in other homes. She made one hundred and one visits and held ten meetings in November.

Mr. N. B. Cotton, superintendent of the farm, reports conditions there are very good: all but three of the tenants are out of debt, and the receipts exceed expenses $145.05.

Very interesting letters were read from Miss Bradford and Miss Barackman of North Kartoum, Sudan and from Miss Finney, Egypt, and Miss Kate Hill, India.

Miss Margaret Hormel of Oakdale, Pa., has received appointment as a missionary to India and will leave for the field in January or February. Two hundred dollars have been pledged on her salary by the Oakdale congregation, and it is hoped the remaining three hundred dollars may be pledged by some society or individual before the time Miss Hormel sails.

Mrs. J. D. Sands, Sec.

The Student Missionary Volunteer

By Earl N. Bergerstock.

Hark! I hear their voices calling, coming
far across the wind,
Bidding me to leave the home land, other
scenes and faces find;
Strong the spell is cast upon me, sways my
spirit to and fro,
For the voice of the unknown calls
me; it calls and I must go.

Dearest hopes and fondest memories, each
would hold me to my home,
And life's cares would be the sweetest did
I never need to roam;
But the home land does not need me, and
the message seems to grow,
As the voice of the unknown calls
me; it calls and I must go.

To the lands beyond the ocean, e'en to
Afric's farthest shore,
Where the millions sit in darkness; shall
I take them light—and more?
Sit I idle? List the message: "Go to
all the world," and lo!
The voice of the dying calls me; it
calls and I must go.

Dying for the love of Jesus, blessed name
so dear to me;
More like Thee, O Father, make me;
lift me upward unto Thee.
Give me grace and give me power! ah,
Thou wilt not say me no.
'Tis the voice of God that calls me;
it calls and I must go.

—*From the Christian Advocate.*

COLUMBUS BEFORE ISABELLA.